:: Vol. 3, No. 8 ::
: October, 1927 ::

Borgo S. Spirito, 4
Rome (113), Italy



ACIES ORDINATA

THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

JOACHIM SILVA Y CARRASCO, Sodalist of Our Lady.

Among the energetic and courageous young Mexicans, who in the present religious persecution, have gladly shed their blood for Christ the King and for the liberty of His Church, there is one who stands out above the crowd for his constancy in torments and the extraordinary character of his death. It is the universally admired Joachim Silva y Carrasco.

In appearance he was of a light complexion with dark eyes and scarcely any beard. While kindly by nature, he was endowed with great force of character and strength of body. He constantly helped the family and relieved his father of the burden of administering his chocolate factory. After the meetings of the Sodality of Our Lady in St. Bridget's church, Mexico City, he taught Christian Doctrine for a long time to the children.

His greatness of soul and fitness for higher things were evident to all. "*That young man is foreordained for great things!*" exclaimed a distinguished Catholic champion, when, on leaving our congress, he noticed Joachim standing in a group of his young friends. In 1919, he entered the Catholic Young Men's Association of Mexico, and as soon as he came to know its purposes thoroughly, became an ardent propagandist for it. He wished to establish it among boys and he knew no rest until he saw it founded in the Marist College where he was well known.

All this however did not content him. Able and courageous, he was always seeking something greater. So he determined to gather some young men about him and realize his plans through them. So as to repel the dangers which lurk in gymnastics, gambling, dancing, racing, etc., when young men go in for them without restraint, he proposed to his companions the novel idea of **helping the parish-priests.** Accordingly he founded a young men's parish society for the fostering and deepening of religious life. What gave particular strength to that little band (afterwards known as the "*Garcia Moreno*" council of the A. C. J. M., was Joachim's own energetic character, moulded by mortification and sacrifice. As he thoroughly understood how important it was for the members to help from the very beginning in the salvation of souls, he assigned everyone a place where he could exercise a real **apostolate among men.** He then gave the society from his own patrimony as much money as it needed, and this done, resolved to do something similar in the Lazarists' College. Those hard-working Fathers gladly consented and shortly after about thirty young men from neighboring towns used to assemble at the college every Sunday in the interests of the A. C. J. M. To instruct them well in the truths of faith, Joachim began an intense study of apologetics and devoted several hours a day besides to the study of sociology. Although he was out of studies for several years, his keen mind readily grasped the most difficult problems, so that an hour's study was enough to enable him to explain and defend any proposition. Everyday, towards evening, he went with a fellow-student to the nearest church where both recited the rosary. This was a devotion he never missed; in fact, as he passed through the streets and squares of the city on business, he used to be saying his rosary, and the custom was so rooted in him, that he kept telling his beads, even while on his way to execution.

The great fruit that accrued to the Sodality and to the A. C. J. M. through the young men trained in the ways of the spirit through Joachim, can be judged from the fact that the young man who accompanied him to Zamora for the spread and defense of the faith and who was killed with him there on that account, was one of the first of the "*Garcia Moreno*" council. This was *Emmanuel Melgarejo.* From the beginning he had been especially noted for his devotion to the Sodality of Our Lady. Such was the humility and self-denial with which he gave himself up to the aims of the Association, that he became like another Joachim.

Joachim was a daily communicant. As a boy he received a solid foundation in Christian virtue from his parents, which was afterwards strengthened when he attended our college of Mascarones.

He joined the Sodality of Our Lady in St. Bridget's Church, Mexico City, which is happy today to have in him a martyr who fought so strenuously for the reign of Christ.

Every year he made an Ignatian retreat; and how often we saw him shedding tears in the chapel before the Blessed Sacrament! Joachim was perfecty indifferent to what people might say or think. Nor could the damage necessarily done to his business owing to his absence, move him from his resolution to make his retreat. Wherever he was, Joachim by word and deed always made open profession of his Catholic faith; moreover, he took special pleasure in manifesting his

contempt for the spirit of the world. The supernatural was always before his eyes, and under its impulses he was ever striving to acquire the degree of virtue proper to his state of life. And he was full of joy in so doing. The truth of what I have just said appears from his words to his mother, when he took leave of her on starting on his last journey for the defense of the faith: "*It is surely better, mother, to die for Christ before our side wins, because afterwards temporal advantages and worldly honors might ruin one's pure intention.*" And with the same firmness, he added: "*Tell Joseph, mother, that I'll be waiting for him in heaven.*" (His brother Joseph was then in the United States). To sum up, it was contempt for worldly things, the desire of the heavenly, and a knowledge of human weakness, which spurred Joachim on to the heights of virtue.

One time when his father was on a trip abroad with his wife, some one asked him how he had dared to leave his children by themselves. "*Oh,*" he replied, "*I'm sure they are much safer than if I were with them. You see, Joachim, although he's only a young fellow, has been practically the head of the family for a long time. God gave me a son in him that I can rely on and trust anything to. He is not simply free from all vices. There's no juvenile frivolity or imprudence in him. His elder brothers admire his prudence, tell him everything and consult him in all affairs. I often do the same myself; I entrusted the family property to him; he pays the workmen, and in fact he runs the whole business.*"

There were three virtues in particular which seemed almost natural in Joachim: *unshakeable faith, wonderful fortitude* under suffering, and *unremitting constancy.* Three facts will illustrate this.

The first of these facts certainly gave rise to the loftiness of soul with which he labored so much for the Catholic cause. It was his custom to meet with his companions on Sunday afternoons. There was one among these with whom Joachim was not so friendly because his language was too free and contrasted strongly with the moderation of the others. Joachim had already quietly warned him to be more moderate, at least when he himself was present. At one of these meetings, however, the offender was worse than ever. Joachim attempted to correct him, but the young man feeling himself insulted, rushed at Joachim in a rage. God permitting, however, he fell to the ground and broke the arm with which he had threatened his friend. This incident shows the strength of soul with which Joachim so constantly strove to correct the defects of others; as was learned later on, it roused a strong desire in Joachim to procure the salvation of young men, and it was for this purpose that he worked so hard for the two societies mentioned above.

The second fact brings out his virtue still better, because it was exercised in dangerous times. It was on February 8, 1921, at seven in the evening, that a large number of young men formed in the square of King Charles IV to march through the principal streets of Mexico as a public protest on the part of Catholics against the criminal preparations, made shortly before by anti-Catholics to destroy the Archbishop's palace by dynamite. While the young men were grouping themselves about their standards a crowd of dissolute men and some ruffians in the pay of the government drew near and began to pour out a torrent of insults, obscenities, and blasphemies against everything holy. The Catholics took the insults in silence, though were boiling within and sorely tempted to rush the enemy; Christian faith and patience however kept them in line for a while, but the fire broke out at last when Joachim heard a blasphemy against the Blessed Virgin. "*Death to Benito Juarez!*" (1) he shouted, and the enemy interpreted it as the signal of battle. With swords drawn and pistols in hand, they rushed upon the Catholics, shouting threats against Joachim, apparently seeking to kill him. His brother Aloysius threw himself in front of Joachim with arms extended attempting to save him from violence. Many Catholics were arrested and subject to all sorts of insult; Joachim was the most strenuous of all. In the prison, he frequently exhorted his comrades to follow in the footsteps of Christ by bearing their discomforts patiently and to consider them as a very great gift of God. The only time he showed anger was when a certain Inspector General uttered abusive language concerning the Archbishop. Joachim could not pass this over in silence but rebuked the officer severely. For this he was again incarcerated for several days, giving an example of Christian virtue and constancy which endeared him still more to his associates.

The third fact which both proved his virtue and crowned it was his martyrdom (2).

His hatred for Liberalism was quite remarkable. Not only did he impugn it in apologetical discussions, but he considered all who professed it as monsters (3). Years ago, the Mexican liberals had erected a large marble statue to the memory of the notorious *Benito Juarez,* whom they regarded as the great man of their party. A great celebration was arranged by them in Juarez' honor, to be held on the anniversary of his death. Joachim, accordingly on the eve of the celebration consulted a priest as to whether it would be right to throw the statue down during the night or at least knock its head off, so as to spoil the triumph of the enemies of the faith.

The joy which always filled his soul proved the tranquillity of his conscience. This, along with his sincerity and kindness, explains how he was able to attract so many young men and make fast friends of them.

Those who knew him well assert emphatically that Joachim was always perfectly correct in his dealings with women. This was what his father meant in saying that he was entirely free from the vices and frivolity of youth.

Even in the family circle, Joachim was an apostle. He always insisted with his sisters on the necessity of *modesty in dress* and he constantly and forcefully opposed all indecency in this respect. His mother says that again and again he took his sisters severely to task on this point. "*What is the use of my writing in the papers against indecency in women's dress, if my own sisters and relations here at home disregard what I write?*" (4)

(1) President of Mexico at various times, responsible for the extremely anti-Catholic laws of 1857.

(2) Described in "Acies Ordinata," Vol .3, p. 24.

(3 Born in Guanajuato, Gto, Nov. 15, 1898, Joachim determined not to take courses in literature, for fear of becoming imbued with the perverted notions of the Liberal professors.

(4) *The fathers of Joachim Silva and of Emmanuel Melgarejo,* his companion in martyrdom, were worthy of their sons. On receiving notice of the tragedy, Joachim's father was afraid that Senor Melgarejo might take it ill. While he was pondering how to console him and at the same time excuse Joachim who had been the cause why Emmanuel had taken the fatal journey, Senor Melgarejo suddenly entered, exclaiming: "*Let us embrace! We are fathers of martyrs!*" When informed of his friends perplexity, he replied: "*There's no reason to worry. I consider myself happy in having given the Church a martyr in my son!*"

Visitor S. J.: "Father, can you let me see the last number of the *Acies Ordinata*?"

"The *what*?"

"You know, Father, the *Sodality Directors' Review* which they're issuing in Rome."

"*Never knew there was such a thing!*"

And more than a half-dozen copies go to that house *every month*!

And they have been going there for the last *three years*!!

Evidently no copy of it ever reaches *the community reading room*!!!

And the *Sodality Directors,* everyone of whom is entitled to a *personal copy,* have most probably missed it too.

Consideration for Officers

The major officers of some Sodalities are accustomed to make the following **consideration** before assembling for their monthly meeting;

1. Running over the list of names of the Sodalists, let the person who makes the consideration, see: *whether he knows all the members; whether they all know each other;* whether he should be *more agreeable* with any of them; what Sodalists are easily *neglected* by others, and why.

How can such a Sodalist be *better employed in Sodality activities?*

Is any one *tiring* of the Sodality; causes; remedies?

Are any of the members *weighed down* by care, necessity, or sorrow; what has been done, what can be done to console and help them?

2. Are the *Sections and Academies* too numerous, too few, adapted to present conditions? Are they well attended, properly conducted? *Have they serious work* to do or are they unoccupied?

Should any of the *minor officers* be changed?

3. How are *the Rules of the Sodality* observed? Which of them are violated? By whom? Remedies? What is the constancy and the good example of the officers in urging observance of the Rules?

4. What *spirit* rules in the Sodality? Is it truly Marian? Are all the members pure, modest, and becoming in every respect, e. g., as regards *dress.* What *books and periodicals* are read by Sodalists? Are Sodalists animated by true *supernatural charity* as it is described by the Apostle in I Cor., 13, or do some speak ill of everything and everybody? Are some giving bad example in the Sodality and out of it by a *sharp, critical spirit?*

Are all of the Sodalists careful to exercise at least the apostolate of *good example?* Are they careful never to utter an indecent *word.* Have they joined any *non-Catholic society* or subscribed to *non-Catholic periodicals?*

Are all the members *truly spiritual,* self-denying? Which are not?

5. What *zeal for souls* is shown by each of the Sodalists? Who show none or hardly any? Why? What *activities* should be begun, done away with, bettered, or more vigorously supported either by the Sodality as a whole or by individual Sodalists? Are all present activities really for the *greater* glory of God?

6. Are the *funds* of the Sodality properly administered and employed? Are some members *contributing less* than they should? If so, who and why? How can they be induced to do right?

7. How about the decoration and the cleanliness of *the chapel,* of *the hall?*

8. *Regarding the individual who makes this consideration:* does he observe *the Rules* of the Sodality well? Does he perform his *spiritual exercises* daily, accurately, fervently? Does he discharge *his office* in the Sodality with zeal and love, constantly and through supernatural motives? How does *he execute* what the rules or the Sodality management prescribes? Is he *kind in* dealing with all the Sodalists? Ready for every *sacrifice* especially in favor of the sick, younger members, and candidates?

8. Is there anything *self-seeking* in his *way of acting* especially with the Director? Is he haughty towards his associates, or moved by human respect? In the consultations, especially as regards admission and dismissal of Sodalists, is he perfectly honest and sincere, does he put the *good of the Sodality* above particular and personal considerations?

Editor's Note:

A consideration of this sort will be found most useful, especially if it be made every month by all the Officers and Consultors, and if it be used in the consultation as the basis of operations. Its greatest usefulness, however, will appear, if it is seriously made by *the Director himself.*

LETTERS TO THE EDITOR

That great work again.

Dear Father Editor,

" A correspondent, reported in the " *Acies Ordinata* " for last March, wrote:

" It would be well if all the Sodalities of the whole world should have imposed upon them some great work of mercy or some other work of that sort that would enkindle zeal. "

" What might be well for the Sodality in the whole world, I do not know, but I venture to say that for the United States, the Philippines and the Spanish American countries, the Sodality could successfully *carry on an organization like the Young Men's Christian Association and its counterpart the Y. W. C. A.*

" Omitting details, and avoiding purposely the difficulties necessarily connected with such an undertaking, I would support my idea with the following reasons

" 1. The Sodality is composed of both men and women; hence it corresponds perfectly to the double aspect of the " Y ".

" 2. The Sodality is an international organization.

" 3. It would not be an unnatural development for a Sodality center to broaden its scope by including a " Y " building.

" 4. Due to the monarchic nature of the Sodality there would always be present the clerical control which all seem to admit as an essential part of a Catholic " Y ".

" 5. The demand and need for such an institution as a Catholic " Y " is an admitted fact. There would therefore be no need of going to the trouble of proving its worth. With already sixty-nine thousand Catholic girls in the Y. W. C. A. of the United States, (1) and probably a greater number of young men in the Y. M. C. A., surely (with the approval of the Hierarchy and I believe they would do more than approve) it would not be long before a fairly decent start could be made in all reasonably large Catholic centers.

C. E. B. ".

Editor's comment:

At the very outset, it may be well to recall a few facts about the Y. M. C. A. It is a Protestant religious organization, which aims at propagating Protestant ideas and thus gaining adherents for the Protestant churches. Anyone may be a member, whatever his religion, but the officers must be Protestants. Its centers are a combination of church, school, gymnasium, club and hotel. There are few activities which are not found under a " Y " roof.

It has an International Committee, National, State and City Committees. Its experience of years is pooled and put at the dispositon of new centers as they arise. These are formed and maintained chiefly by skilfully conducted public " drives " for money. A small army of paid workers give all their time to " Y " activities.

The Y. M. C. A. General Report for the year 1924 shows that the organization had:

---

(1) See " *America* " for Feb. 26, 1927, p.

Centers		1,693
Members, men and boys (of whom 244,529 boys)		988,622
Paid Officers		5,194
Property valued at	dollars	159,521,100
Operation expenses	„	49,990,700
(about 1,000,000 dollars per week)		
Paid Teachers and Leaders,		2,841
Regular Students		90,000
Courses of Study		200

They maintain a large school for the training of their *Secretaries*, (managers of centers).

(Statistics for the Young *Women's* Christian Association were not at hand except that there were 605,912 members in 1926; but the system is parallel to that of the Men's association).

Anyone who considers the variety and extent of "Y" work, the tact and business sense it requires, must be convinced that Catholics can never succeed in similar work without a corresponding organization. For the Sodalities to engage in it, the first step would have to be the **foundation of National and Diocesan Sodality Unions**, (1) with corresponding Committees, armed with definite powers and supported financially by individual Sodalities. These Committees must work together to find and pay capable employees and direct the work on "Y" lines.

As is quite clear, the connection of the rank and file of the Sodalists with this great work would be rather indirect. Only those who should live near the centers would be able to give part of their time to the work or become active participants in its benefits. Since the centers must probably be confined to *cities* for many years, the town and country Sodalists would practically be reduced to prayer and financial contributions as their part in the work.

Now, while gladly admitting that it would be a great service to the Catholic cause if the Sodality could be the moving spirit in a Catholic "Y" or even merely a substantial cooperator therein, we are nevertheless convinced that the work which best fits the Sodality is *that in which the vast majority of the Sodalists can individually engage*. Teaching the ignorant the way to heaven and helping the poor because they represent Jesus Christ Himself, is in some way open to all. It is certainly so for *city* Sodalists, but a lone Sodalist on a solitary cattle-ranch in the U. S. or a "station" in the Australian bush, can labor effectually among the sparse population. Boy Sodalists in foreign missions can teach the prayers to little heathens. Witness the apostolic work effected by men and women Sodalists in outlying stations of the quasi-parishes in Madagascar.

If such work does not seize the imagination and stir the blood, the reason is that sufficient consideration is not given to *what that work effects*. Humble and obscure, sometimes painful and disheartening, even repulsive, it lays the solid foundations of the future and even present greatness of the Church. Instead of erecting a few magnificent edifices, it builds up the mystical Body of Jesus Christ. It is this action of individual Sodalists on people with whom they come in *personal* contact which tends to build up great masses of fervent Catholics who will know their faith and practice it, love it and try to secure it to themselves and their descendants; such will not waver in the faith when oppressed by unjust legislation which they cannot shake off; when powerless in the hands of tyrants, they will welcome martyrdom as the highest honor. The noble resistance now being made by the Catholic population of Mexico is the fruit of just such labors of priests and lay-apostles. The glory of the martyrdoms suffered there in the last two years is precisely the glory of catechetical and charitable work; that work, under God's grace, formed the spirit of the martyrs; it made them, men, women and children, apostles to others; and thus it brought them to the martyr's crown. If this be not eminently inspiring, what would be?

Such is the proper light in which the work we advocate is to be judged. But from another point of view, its great importance equally appears. Suppose great masses of Catholics are Catholic only in name. Let the Church be hampered; it will mean little to them, provided they are not directly attacked in their lives or property; they will see no good reason for maintaining Catholic schools; Catholic periodicals will not enter their homes; they will drift with the tides of non-Catholic and anti-Catholic thought; and however well-meaning they may be, in practice their inertia and even their ignorant support will enable persecutors to work against the Church for the ruin of many souls. What can be more inspiring than to work personally so that such sad conditions may not exist?

It may be well to consider the mentality of the Catholic young men and women who are now members of the "Y". None of them, we may be sure, have entered it for religious reasons; they simply want the material and social facilities it affords; they know that a small percentage of their dues go to Protestant religious purposes, but they suppose that the fraction is small and that under the circumstances they are justified; they probably never think how much they contribute to the prestige of the Protestant churches by helping the "Y" to succeed, nor of how much temptation may result to other Catholics because of their connection with the "Y". To our mind it is better to work to change this mentality than to attempt to afford such facilities. As long as a man's comfort and physical well-being comes before his religion, he is in a dangerous condition. People of this mind will not leave a "Y" house for a physically inferior Catholic center, and we may be sure that (at least in non-Catholic countries), even with heroic sacrifices, Catholic centers will hardly ever be so splendid and commodious as those of the "Y", as Catholics are relatively poorer and already more taxed than the people who contribute to the "Y". Moreover, even if Catholic centers should equal or surpass their rival, numbers of Catholics would pass them by, just as they pass by Catholic schools with sufficient courses and equipment, to enroll themselves instead in State and Protestant colleges and Universities, where they are more or less social pariahs, but where nevertheless they hope to acquire "tone", make favorable marriages or pave the way to success in political, social or business life.

More fundamental and far-reaching, therefore, will it be to teach our young people to esteem the Faith as the greatest of all treasures, and be ready out of love for it, to withstand all attractions, the "Y" included, and live in poverty and discomfort rather than endanger their own possession of it or help to deprive others of it. That is a conviction which Sodalists can help to form, if they engage seriously in the work pointed out by the Common Rules, work which, far from being "*imposed*" upon them, was freely accepted by them, provided they pronounced their consecration to Our Lady, only after a solid probation in which the obligations of the Sodalist were fairly and squarely set before them.

On May 30th last, shortly after taking possession of his see, the Prince-Bishop of *Secovia*, **Rt. Rev. Doctor Ferdinand Pawlikowski,** took special pleasure in attending the meeting of the Priests' Sodality at *Graz* and participating in the Sodality devotions. His Lordship declared that he had been a Sodalist, from his youth, and that it caused him the greatest consolation to know that a priest was also a Sodalist, for membership in the Sodality is not only a pledge of purity and success in his sacred calling, but it is, moreover, one of the most powerful safeguards and helps which the priest can have.

---

(1) *Methods* proposed, "A. O.", Eng. Ed., I, pp. 40, 63. *Existing* Unions; I, 74, 91, 100; II, 18; III, 41.

These Unions will be found very serviceable in many connections.

NUMERUS CONGREGATIONUM B. M. V.

Primae Primariae aggregatarum — anno 1923

	Sacerdotes et Clerici	Viri	Iuvenes	Pueri	Studiosi & discipuli	Summa	Mulieres	Mulieres et Virgines	Virgines	Puellae	Studiosae & Discipulae	Summa	Utriusque sexus	**SUMMA TOTALIS**
EUROPA														
Anglia							10			5		15	3	18
Austria	1	3	8	5	1	18	5		38	14	1	58		76
Belgium			5		1	6				12		12		18
Cechoslovachia		2	3	1	1	7	2	3	13	10	1	29		36
Gallia		1	2		1	4	1	1	20	27	1	50	1	55
Germania	1	9	30	1	4	45	6	1	141	3	1	152	2	199
Helvetia		2	7	5		14			13			13		27
Hibernia				1		1	1	7		7		15		16
Hispania	1	5	6	2	3	17	1	1	7	1		10		27
Hungaria		1	3		3	7	4			16	2	22		29
Italia	3	1	6	2	5	17	2	1	1	6		10		27
Iugoslavia	1		1		4	6	3	1		6	1	11		17
Lusitania	3	3	1			7	4	1	1	3		9		16
Neerlandia		7	14		1	22	3	2	4	17		26	1	49
Polonia		1	3	1	22	27	6	1	9	4	13	33	1	61
Rumenia									1		1	2	1	3
Varia loca		1	1			2	1	1	1			3	1	6
AFRICA														
Aegyptus					1	1			1	2		3		4
Algeria							1			43		44		44
Madagascar							3			1		4		4
Varia loca			2			2				1		1		3
AMERICA														
Argentina										2		2		2
Brasilia		3	3		2	8			1			1	1	10
Canada		1				1	2		22	7		31	1	33
Chilum		1				1	2	1		2		5	1	7
Columbia		1		1		2		1		5		6		8
Mexicum	1		2	1		4	2			1		3		7
Status Foederati		7	10	6	2	25	16	15	106	16	1	154	15	194
Varia loca		1	2	2	3	8	2		4	5		11		19
ASIA														
India		4	3	1	1	9	2	2	1	5		10	2	21
Iava					1	1				1		1		2
Philippinae									1	3		4		4
Sinae			3			3				1		1		4
AUSTRALIA														
Australia				4		4				11		11		15
Summa	11	54	115	33	56	269	79	39	385 *	237	22	762	30	**1.061**

* Ex his cum titulo « *Filiarum Mariae* » 27. — *Summa totalis CC. aggregatarum:* **46.940.**

Hoc folium cum numero " A. O. „ mensis ianuarii, anni 1924, ligari potest.

SODALITY TITLES AND SODALITY MEMBERS.

The Prima Primaria, as all know, was founded under the title of the *Annunciation*, but many are probably not aware that its secondary patrons were the *Princes of the Apostles*. By the year 1913, 1540 Sodalities had been erected under the title of the Annunciation, but very few Sodalities had put themselves under the patronage of Saints Peter and Paul. As a secondary patron, *St. Aloysius Gonzaga* leads the world, having, 8,875 Sodalities under his protection. Among holy women, *St. Agnes* holds the first place with 2,075 Sodalities; she is followed by *St. Anne* with 800 Sodalities. (These latter figures are solely for the period ending with 1913).

Up to 1913, 42 Saints and Blessed appear as " *Ordinary* secondary patrons, „ and 504 as « *Extraordinary* ».

The *Assumption* of Our Blessed Lady was the principal title adopted by 3,625 Sodalities, but almost ten times the number of Sodalities, 32,184, took that of the *Immaculate Conception*.

The variety of persons for whom Sodalities were formed was also very great, as appears from an examination of the records of aggregation to the Prima Primaria at Rome. Some of these classes of persons were: altar-boys; religious women and their girl pupils; young workmen of the lowest classes (in the year 1660); the convalescent; city guards gentlemen of quality; women and boys; women, negroes and men; railroad men; penitent brethren; young deaf-mutes; young sailors; young people of both sexes and women; young men, adult men, young ladies and married ladies; married women, young women and girls; nuns and penitents; negresses; married women, boys, girls and men; married women, priests and citizens, boat-owners; Negrito girls; pages; poor people; poor porters (1701); poor rustics; wool-combers! fishermen; penitents, girls and boys; farmers' daughters; girls and men; girls, young men and men; farmers; consecrated virgins of the Greater Béguinage; old men; deaf-mute girls; deaf-mute married women; Ursulines; Negritos of both sexes; vine-dressers; men of Pio Monte dei Morti.

THE SOCIETY OF JESUS AND THE SODALITY OF OUR LADY

January 1, 1927.

Two pages of statistics in this issue of the " *Acies Ordinata* „ furnish some definite information about the dealings of the Society with the Sodality.

Everything has been printed in accordance with information received from the provinces, except for those few from which replies were not received, in which case the pertinent items in the yearly catalogues were adopted (1).

The 29 periodicals named are in reality the property of the Society. Such publications as treat Sodality matters only here and there, or in passing and in a few words, and which are Sodality publications at most in name only, have not been included in the list, and the same is true also of purely Marian magazines and college publications. Our aim has been to include only those periodicals which have as their *primary or sole purpose* to foster the interests of the Sodality as much as possible and to help in bringing Sodalists to ever greater perfection and to a fruitful apostolate, as the Common Rules require. *The other publications referred to, however, are of great use for the matter they contain relating to the Sodality, and we are very grateful to the editors who so kindly supply us with them.*

It is very gratifying indeed to see in these 29 periodicals, how competently and zealously the editors devote themselves to increasing the numbers and spirit of the Sodalists, or, as is done by the " *Directeurentijdschrift* „ and the " *Praesides-Korrespondenz* „, to assisting the Directors, furnishing them with ample matter for Sodality talks, etc. Some of these publications carry a pious story about Our Lady, but very rarely; others furnish a number of these stories, thus gently attracting their readers to higher things. In one, the editor is apparently striving to reach the largest number possible of women; another confines himself to a select body of men. A few of these publications have only 4 pages, some 16, 32, and even more. Most are issued monthly, and a few at longer intervals. Almost all carry illustrations of some sort (the " *Estrella del Mar* „ excels in this respect), others have none whatever. The vast majority strongly advocate the apostolate; the rest are less insistent.

From this, one can see the great variety which exists in these publications according to the circumstances of countries and Sodalists. Through them all however, a true and filial love of the Mother of God is inculcated on all readers.

Almost half of these 29 publications (14) with 100,000 subscribers are published in the Germany assistancy. Two of them, " *Janua Coeli* " and " *Unsere Fahne* " are solely for young men and boys who are still in their studies. The greatest number of subscribers, 44,500, is claimed by the Irish " *Madonna* „, while all 29 have over 217,000 subscribers.

As to *the number and quality of the Sodalities* directed by Ours, the table shows that 1413 are for men and boys, and 1,208 for women, and girls. No one will be astonished at the lack of statistics for the province of Mexico, nor at the small number of Sodalities in some provinces where Sodalities are more or less prohibited by government. (2) Nevertheless, it cannot be denied that there is still a very wide field for Sodality propaganda, especially among the male sex. We have many Sodalities for students, but very few unfortunately, for those who have left school, It is easier to direct Sodalities for the pious sex and for students; but it is of greater importance to cultivate the spiritual life and the apostolate of young men and boys who are studying in public schools.

Hence the oft-repeated insistence of Our Fathers General on cultivating Sodalities for men.

(1) We shall be glad to receive corrections, notice of changes in editorship, addresses, etc.

(2) As in Jugoslavia, " *A. O.* ", Eng. Ed., I, 9, 28.

PERIODICALS EDITED BY OURS TO PROMOTE SODALITY INTERESTS.

PROVINCE	PERIODICAL	No. of sub-scr.	EDITOR	PRINTER
Aragon	Iuventus		F. Emmanuel M. Verges, Palaù 3, Barcelona, Spain.	Atenas A. G., Provenza 157, Barcelona.
Argentine Chile. .	Efemerides Marianas.	2000	F. Joseph F. Correa, Casilla 597, Santiago, Chile.	La Ilustración, Santo Domingo 863, Santiago, Chile.
Austria.	1. Fahne Mariens.	19000	F. Jos. Finster, Wien (XI), Canisiusgasse 16.	Verlag der Fahne Marians, Wien IX, Lustkandlgasse 41.
	2. Mariengarten.	23750	"	"
	3. Präsides-Korrespond.	2750	F. Georg Harrasser, Innsbruck, Canisianum.	"
	4. Unsere Fahne.	6000	F. Ignaz Mühlleitner, Wien (IX), Canisiusg. 16.	"
Belgium	1. Sedes Sapientiae.	1025	F. Joseph Rutten, Brugge, Korte Winkel 10.	
	2. Nishkalank.	2200	F. Anscharius Sevrin. Manresa House, Ranchi, India.	C. O. Press, 3 Portuguese Church Str., Calcutta.
	3. Ianua Coeli.	350	F. Ferd. Van-Bastelaer, Liége, Rue Saint-Gilles, 92.	Editor
Brazil, Central, (V.P.)	Estrella do Mar.	1300	F. Amandus Lochu, Rio de Janeiro, rua S. Clemente 226	Coll. S. Ignatio, Rio de Janeiro. r. Sao Clemente 226
Champagne . . .	Les Cahiers Notre-Dame.	700	F. Henry Baron, Strasbourg, Rue des Pucelles 8, France.	Hirt, Reims, Rue des Missions 33.
Czechoslov. (V. P.).	1. Ve službách Královny.	6600	F. Vladimir Dreiseitel, Praha II Fečna 2.	Venceslaus Kotrba, Praha II Pštrosova 200.
	2. Družinka	2300	"	"
	3. Marianska kongregácia	1200	F. Coloman Grieger, Trnava, Stefánikova ul. 4,	Posol. Božsk. Srdca Trnava na Slovensku, Čechoslov. ku.
Germany Lower, .	Heerbann Mariens.	16500	F. Jakob Nötges, Emmerich, Bonifatiushaus.	Geschäftsstelle, Bonn Hofgartenstr 9.
Hungary	Mária-kongrégació.	8000	F. Adalbert Bangha, Budapest (VIII), Mária utca 25.	Centrum congregat. Budapest VIII, Horanszky utca 18 sz.
Ireland	1. Madonna.	44500	F. Jos. McDonnell, Dublin, Belvedere College.	Irish Messenger Office, Dublin.
	2. Madonna.	25000	F. Michael Watson, Melbourne, St. Patrick's College.	I. R. Stevens, Knox Place. Melbourne, Australia.
Jugoslavia, (V. P.)	Vjesnik Marijinik Kongregacija.	2500	F. Jos. Müller, Zagreb (I), Palmotićeva ul. 33.	Typographia, Zagreb (I) Palmoticéva ul. 33.
Missouri	The Queen's Work.	14000	F. Daniel A. Lord, St. Louis, Mo., 4970 Oakland Blvd.	The Queen's Work, 626 North Vandeventer Ave, St. Louis Missouri, U. S. A.
Netherlands . . .	1. Directeurentijdschrift.	525	F. Jac. Mulder, Vught (N. B.).	Ipse editor.
	2. Ave Maria.	13000	"	"
	3. Omhoog.	7000	"	"
Poland, Lesser . .	Sodalis Marianus.	3500	F. Stan. Bednarski, Krakóv, Kopernicka 26.	Drukarnia Przegl. Powsz., Krakov, Kopernicka 26.
Portugal	1. Legionario de Maria.	200	F. Const. Tribut, Belem do Pará, Avenida S. Ieronymo, n. 7 (Brazil).	Editor
	2. Mensageiro de Maria.	1370	F. Raoul Sarreira, Colegio del Pasaje, La Guardia (Pontevedra) Spain.	Antonio G. Pereira, Tuy = S. Telmo, 21 (Pontevedra) Spain.
Rome	Stella Matutina.	600	F. Carlo Miccinelli, Roma (19), Via del Seminario 120.	Deposito libri Univ. Gregor., Roma, V. del Seminario 120.
Toledo	Estrella del Mar.	2000	F. Jo. A. Dominguez, Madrid, Zorilla 1, Spain.	Editorial Voluntad, Madrid, Alcalá 28.
Toulouse	The Morning Star.	3000	F. S. Lacombe, Trichinopoly. St. Joseph's College, India.	St. Joseph's School - Press Trichinopoly.

SODALITIES OF OUR LADY DIRECTED BY OURS.

PROVINCE	Boys	Young men	Men	Young men and men	Girls	Young women	Married women	Young women and Married w.	Total
Andalusia	12	12	30		1	8	34		97
Aragon	24	47	21		14	12	15		133
Argentine-Chile	12	18	11		5	15	9		70
Austria	15	28	28		13	37	16		137
Belgium	29	39	41	3	26	21	27	13	199
Brazil, Central, (V. P.)	3	3				7			13
Brazil, Southern, (V. P.)		15	4		1	12	1	1	34
California	13	11	9		12	8	17		70
Canada, Lower	7	8	3		5	6	3		32
Canada, Upper, (V. P.)		4	2			5			11
Castille	12	11	2			11			36
Champagne	15	9	2		8	4	6		44
Colombia	8	3	4		6	6	6		33
Czechoslovakia, (V. P.)	4	17	15		6	17	11		70
England	36		36		17	35	15	24	163
France	18	19	3		6	9	8		63
Germany, Lower		11	12		1	9	2		35
Germany, Upper	7	4	7		1	8	1		28
Hungary	6	7	9		2	5	9		38
Ireland	9	3	7		2	6	4		31
Jugoslavia, (V. P.)	2	18	10		3	2	9		44
Leon	20	33	20		44		34		151
Lyons	11	33	25			24	46		139
Maryland-New York	17	34	32		17	31	29		160
Mexico									
Missouri	34	37	31		25	29	41		197
Naples	2	13	1				3		19
Netherlands	5	20	18		15	8	6		72
New England	5	8	3		2	2	3		23
New Orleans	5	6	6		9	16	10		52
Poland, Greater, & Mazovia	1	6	4		1	8	8		28
Poland, Lesser	2	8	14		10	17	22		73
Portugal	18	6	1		3	3	3		34
Rome	1	11	7			12	4		35
Sicily	5	5	2		1	12	5		30
Toledo	12	11	5			10	4		42
Toulouse	23	24	30		16	18	45		156
Turin		–	9			3			12
Venice		15	6		15		1		37
	393	557	460	3	287	436	447	38	2621

SODALITY PUBLICATIONS IN POLAND

In Poland, three Sodality publications are issued which correspond respectively to the principal groups of Sodalities there, namely:

1. *The Middle-School Boys' Sodality Federation*, a well-organized body which has "*Pod znakiem Marji*" (Under the Banner of Mary) for its monthly. It is edited by D. Joseph Winkowski, a secular priest who has done very much for the Sodality in Poland. There are 6,500 subscribers.

2. *The Middle-School Girls' Sodality Federation*, which has a monthly "*Cześć Marji*" (The Honor of Mary), edited by secular priests, with 5,000 copies in each issue.

8. *Federations* of the other Sodalities *according to the state of life of the Sodalists*, which have "*Sodalis Marianus*" as their organ. It has been published by our Fathers for the last 26 years, appears monthly and has 48 pages. In 1920, only 700 copies were issued at a time, but now the number is 3,800 and the increase still continues.

The "*Sodalis Marianus*" has two parts. The first under the title of "*Faith and Life*" (Wiara i zycie) gives articles on philosophy, apologetics, dogma, ethics and ascetics. Popular articles are sometimes included on Christian art; and place is also given to verse, pious stories, and illustrations, the aim being to make the magazine attractive as well as instructive.

Answers are given monthly to theological and ethical difficulties sent in by readers; books are briefly reviewed and there are notes on current topics in Catholic action and Church affairs.

In 1925, answers were asked to the question: "*What thing or what event had a decisive influence on my religious life either for better or for worse, and especially what was the effect on me of reading books?* Over 400 replies were received, many of great psychological interest.

The second part of the "*Sodalis Marianus*" under the title "*Life of the Sodalities,*" presents articles on strictly Sodality affairs. The first place is occupied by fundamental articles on the organization, the essence and the life of the Sodality.

Those published in 1925 and 1926, were as follows:

The spirit of sacrifice, the foundation of the life of the Sodality.
Relaxation and recreation in the Sodality.
The Child of Mary in home life and among her friends.
The development of character according to the spirit of Christ, as the purpose of the Sodality.
"Do you believe in the Sodality?" (Father A. Bangha).
Special aims of the Sodality in our times.
Visiting the Blessed Sacrament, an agreeable duty of the Sodalist.
The Sodalist of Mary and social action.
The Director, the principal personality in the Sodality.
Eucharistic Section in the Sodality.
The Child of Mary as an apostle.
Special aims of the University Students' Sodality today.
The Sodalist in private and social life.
The Sodality and the Feast of Christ the King.
The duties of the school-teacher Sodalist.
The silver jubilee of the "*Sodalis Marianus*".

Readers were asked to write on "*The defects and the needs of the Sodalities of Our Lady in Poland.*" The answers brought in many good ideas theoretical and practical, which were summarized by the editor. Father Rostworowski wrote an important article on the subject with special reference to the Sodalities for educated men.

Another series of articles treating of the Blessed Virgin Mary, and the spiritual and ascetical life, were entitled as follows:

The Blessed Virgin, example of humility and peace of soul.
The Annunciation.
The Visitation.
The Psychology of the Blessed Virgin Mary.
The Assumption.
The Immaculate Conception.
On Patience.
Does the end justify the means
Some meditations of Father Charles (La prière de toutes les heures).
On fidelity.

The life and labors of the Sodalities in Poland are featured every month, and sometimes during the year, Sodality activities outside of Poland are described, use being made of the "*Acies Ordinata,*" "*Fahne Mariens,*" "*Präsides-Korrespondenz,*" and "*Les Cahiers Notre Dame*"; a necrology of Sodalists is also kept. In 1925, it contained a detailed article on Father Henry Haduch, S. J., for many years editor of "*Sodalis Marianus,*" a notable Director and a great promotor of the Sodality in Poland.

As is quite evident, the "*Sodalis Marianus*" is destined for Sodalities of the educated.

The popular Sodalities have no organ as yet and it is not probable that they will have one soon, as their number is very small.

Editor's Note: Father Bednarski's article is very welcome indeed, and we entirely agree with him when he writes: "*It is much to be desired that other editors of Sodality magazines would give a similar account of their work; such articles help very much to a just notion of the work of the Sodalities in the Church, and if published in Sodality periodicals, would certainly do much good.*"

A. M. D. G.
SENIOR SODALITY
ST. A OYSIUS COLLEGE, MANGALORE

VACATION APOSTOLIC ACTIVITIES.

		April	May	June
Teaching of Catechism	*Number of boys instructed*			
	Hours of instruction .			
Catholic Truth Society	Number of *Tracts* sold or distributed . . .			
	Subscribers to *Catholic papers*.			
Ass. Propagation of Faith	*Members* enrolled . .			
	Offerings collected. .			
Dioc. Mission Fund – *Offerings* collected				
Cath Literature – Number of *books read*				
Other Acts of Zeal				
Acts of Charity				
. . . .				

Name ....

To be filled and handed in or sent to Fr. Director on or before the 20th of June, for publication on the 21st, Feast of St. Aloysius.

("*Gleanings from the Mangalore Mission*" Aug. 1927).

Editor's Note: The above printed blank was given out to Sodalists at the beginning of the long vacation. We hope to be favored with an account of the number and age and education of these Sodalists, along with a summary of these business-like reports. We can readily understand that a considerable number of the blanks may never have been returned, but in any case, every Sodalist has been forcibly reminded of his duty; the true doctrine has been propagated and it will infallibly bear fruit. The Director at least has done his duty well. The little blank, broadcast in the "*Gleanings*" of the Mission, and carried to all Directors by the "*Acies Ordinata*" will surely find an echo elsewhere.

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

Roma - Tipografia Campitelli - Via Orazio Coclite, 50-A